

RADIN

SYSTEM OF EDUCATION

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powers that the creator gave them. So it will be. Earthmaker made it thus.

My son, you must fast. If you breathe upon sick people," I mean if you are blessed with that kind of power, you will be able to restore people to health. You will be of help to your people. If you can, in addition, draw out the pain from within the body of an individual, you will indeed be a help to your people. They will respect you. You will not even have to work for all your necessities, for those whom you treat will cheerfully support you as long as you live. If you should die, your name will be held in great respect and people will frequently talk about you. Ah, that man he had indeed great power!

My son, if you are not able to fast," try at least to obtain some plants that are powerful. There are people who know the qualities of the different plants, who have been blessed by the spirits with this knowledge. It is pitiable enough that you could obtain nothing through fasting, so ask those that are in possession of these plants at least to have pity upon you. If they have pity upon you, they will bless you with one of the plants they possess, and you will thus have something to help you in life and to encourage you. One plant will not be enough. Of all the plants that cover the earth and lie like a fringe of hair upon the body of our grandmother, try and obtain knowledge of these, that you may be strengthened in life. Then you will have reason to feel encouraged. A real medicine man has even more justification for feeling encouraged than an ordinary one, because such a one has been blessed with life by the Water-spirits. If, therefore, you wish to obtain the real powers of curing people, so that you will have the power of making them arise from their sick beds, you must long and patiently wait and labor. If, however, you obtain the true powers—that is, if you obtain blessings from the Water-spirits—then some day, when your children are in need of medicine, you will not have to go and look for a medicine man, but you will only have to look into your medicine bundle. Whatever trouble your children have you will be able to cure it. Should anything be the matter with the people of your tribe they will call upon you. You can then open your medicine bundle and the individual who is wanting in life will be benefited from the stock of medicines

¹¹ sickness is due to the presence of some object within the body. Illness can therefore only be cured if this object is extracted. This is generally accomplished by the shaman sucking it out through a bone tube. Among the Winnebago the shaman before applying the tube spirits some water upon the afflicted person and breathe upon him. This is what the "breathing" refers to.

¹² Not everyone who fasts is blessed with power. For those who are thus unable to obtain blessings directly from the spirits there is only one method of protection against evil influences—the purchase of plants with magical properties from those who have been blessed with them. These can be obtained by any individual no matter how uncommittal he has been in obtaining blessings through personal fasting. All that is needed is sufficient riches for purchasing them. Of course it goes without saying that those who have been blessed with power may and do also provide themselves with these medicines.

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RADIO]

RELIGION

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to Christian influence. The one place where he plays an important rôle, the myth of the twins, shows definite indications of European influence. The only thing that militates against such an assumption is the fact that there does not seem to be any particular reason why the existence of a chief evil spirit should have been doubted, even if we were to grant that Christian influence extended the belief. The French of the seventeenth and eighteenth centuries had a very definite idea of the devil and made it a point to tell the Indians that all their former habits were due to deceptions the devil had practiced upon them. To-day such an answer is the first that a Christianized Winnebago or a member of the new Peyote cult will give an ethnologist. Perhaps, after all, it is a very old Winnebago conception, a confirmation of the view promulgated before, that in former times the Winnebago had a very definite conception of evil spirits taking an active part in the affairs of man to his detriment. The figure of *Heragu'nina* is well defined and it would be ridiculous, in our opinion, to believe that the shamans would have done anything to develop it. We have clear indications of what the shamans were trying to do with this conception. They were attempting to bring it into some relation with the concept of Earthmaker, a beneficent All-Father, and to do so they were even willing to claim that *Heragu'nina* was the first attempt of Earthmaker to create a spirit; that Earthmaker was dissatisfied with his work and threw it away; that then *Heragu'nina* watched Earthmaker create spirits and imitated him, the evil spirits representing these imitations. The shamans, we should expect, would have done all in their power to lessen the importance of *Heragu'nina*, even to deny his existence, and, in this connection, it may be of significance that one Winnebago interpreted his name to mean, "He-who-seems-to-exist-but-who-does-not."

Whatever the case may be, this much is clear, that in the twin myth he is represented as a deity as powerful as Earthmaker, whom Earthmaker can not destroy; upon whom the twins play jokes but whom they cannot really harm.

The concept of disease.—Disease is rarely ascribed to the spirits. Like lack of success, it is regarded as a fact of existence, and when it is explained it is believed to be due either to the carelessness of man in trying to pass through life without the aid of the spirits or to the evil machinations of other men.

The deity known as Disease-giver is the one exception to the rule that the Winnebago spirits do not directly cause disease, for he is sometimes described as scattering death broadcast over the earth.

The concepts of death, after-life, and reincarnation.—Death is rarely if ever, ascribed to the spirits. It likewise is a fact of existence and,

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THE WINNEBAGO TRIBE

[WTH. ANN. 87]

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I know that it was because the evil spirit possessed me that I felt that way. I was suffering from a disease. I even desired to kill myself: I did not care to live. That feeling, too, was caused by this evil spirit living within me. Then I ate this medicine and everything changed. The brother and sister I wanted to kill before I became attached to and I wanted them to live. The medicine had accomplished this.

O. L.'s DESCRIPTION OF THE PEYOTE CULT

(Pl. 33, 34)

159 John Rave belongs to the Bear clan, the members of which had
614 the functions of what might be called sergeants-at-arms. He and
[692 his ancestors used to be in charge of the *manupet* (i. e., the ser-
681 grants-at-arms lodge), to which all malefactors would be brought for punishment.

159 Rave, although he belonged to this highly respected class of people,
794 was a bad man. He roamed from place to place. He has participated in all the ceremonies of the Winnebago, the medicine dance alone excepted. He had been married many times. Up to 1901 he was a heavy drinker. In that year he went to Oklahoma and while there ate the peyote. He then returned to the Winnebago and tried to introduce it among them, but none with the exception of a few relatives would have anything to do with it. This did not in any way discourage him, however, and he continued using the peyote, now and then getting a few converts.

159 There was not very much religion connected with it in the beginning
794 and the reason people drank it was on account of the peculiar effects
177 it had upon them. Nevertheless these Peyote people preached good things and gradually lost all desire for intoxicating drinks or for participating in the old Winnebago ceremonies. Then Rave began to do away with the old Indian customs. About four or five years ago the membership in the Peyote religion began to increase, for many people now noticed that those connected with the Peyote cult were the only people in the tribe leading a Christian life.

At this time the Bible was introduced by a young man named Albert Hensley (pls. 8, d; 9, d). He, too, had been a bad person, although he had been educated at Carlisle. Like Rave, he was a heavy drinker and fond of wandering.

During the last few years our members have increased so fast that now almost half the tribe belong to our religion. We all make efforts to lead a Christian life and we are succeeding very well.

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We use the New Testament, especially the Revelations. Our meetings take place at any time. We gather together in the evening, and as soon as everything is in readiness the leader arises and offers a prayer called, "Turning themselves over to the care of the Trinity."

A War-Bundle Feast

O Grandfathers, spirits of the night, walkers in darkness, to you I offer tobacco and ask for the fireplaces which my ancestor received. If you smoke this tobacco see to it that I never become a weakling. 159*
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To you who live in the south, you who look like a man, you who are invulnerable, you who deal out life from one side of your body and death from the other, you whom we call Disease-Giver, to you I offer tobacco. In daylight, in broad daylight, did you bless my ancestor. With food you blessed him; you told him that he would never fail in anything, you told him that you would avoid his home; you placed animals in front of him that he should have no trouble in obtaining them. An offering of tobacco I make to you that you may smoke it and that I may not be troubled in life. 539
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Then they offered prayers to the Black Hawk, the Sun, the Moon, the South Wind, the Earth, and the Eagle. Many speeches were given, for every guest who was invited to impersonate a spirit delivered one. The man who was impersonating the Thunderbird spoke as follows: 159*
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Host and relatives, all you who are seated here, to all I send forth my greetings. All those present have given me good advice and even the women and children here have pleaded in my behalf with the spirits. What love that was! And of what does life consist of but love! The clan counselor is repeating the songs that were obtained when the sacred bundle was made, so that when the time for the tobacco offering to the spirits came, the specially prepared tobacco would be ready. Now indeed that time has arrived

Crashing Thunder

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537 but to all those present. In the olden days the old people used to say to the young boys, "You are not able to fast as yet and to offer up proper food to the spirits so as to clear away the weapons held against you." Now just as these older people would have liked, so you are doing. Even I, who am of no consequence, have nevertheless been permitted to impersonate a great spirit. This you have done for me—allowed me to impersonate that spirit who is the bravest of them all, the one who is in control of power whereby an enemy can be killed outright! One side of this spirit's body controls life and the other death. Now they are about to offer to this spirit, the food of a white animal, of a male animal, the dog, as well as a white buckskin, feathers and tobacco—all of them objects that please him very much. To Disease-Giver they are about to extend these things so that therewith they may ask him for war power and life. It is an awe-inspiring spirit to whom they have been making offerings. Surely I, who have been listening only by virtue of the host's generosity, do not have to say anything in his behalf. He thought of his ancestor when he asked me to impersonate this spirit. Of all the spirits his is the name which one cannot speak lightly, it is said. If nevertheless I greet his name and speak about this spirit, may I not be weakened by uttering it. Those who are about to offer you food, grandfather Disease-Giver, send you their greetings. To you, O host, do I send my greetings, as well as to all the war-bundle owners seated here.

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726 The feasters sang dancing songs throughout all this time. At dawn we were to pass the deerskin offerings through the roof of the lodge. My older brother took the lead. I followed and the others came up behind

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^ [i.e., Disease Giver -- Analyst]

796 says there is no sham about this falling down
575 of the person on the floor in a swoon in the
828 manner described. That this is the precise
158 shock of the system to produce which the
fasting and the steaming process is resorted
to, and all the other ceremonies of the ini-
tiation, including the dance.

755 When a person is sick and incurable by
158 the simple remedies known to the Indians,
and the friends become apprehensive for
the life of the person, then the medicine
men are called in and they go through cer-
tain ceremonies, all of which operate upon
the nervous system already enfeebled and
excited by disease, and tend to bring about
that shock or prostration of the nervous
system, which when produced is supposed
also to relax the hold and power of the dis-
ease at the same time. In a word it kills the
disease, or breaks the disease, or destroys
• [753] the evil spirit then in the body which causes
the disease, and then if there is constitu-
tional strength enough left to raise up the
body from its utter prostration, the patient
recovers.

753 It would seem that they regarded the
nervous system or the sensitive part of our
755 nature as the seat of the disease, and ad-
828 dressed their remedies to the sensitive part,
that is to the mind rather than to the body,
to the spirit rather than to the organs of the
body. The medicine system prevails very
[171] generally among our Indian races. In fact
it is universal so far as we have found out
the customs of the remote tribes.

755 I asked Walker about the cheats prac-
756 ticed by the medicine men upon the credu-
lity of their patients, that is, pretending to
take out of a man's back a tooth or a bone.
He says that in their practice they want to
make money, and the greater the feat they
perform the greater the charge they make.
Sometimes they charge a horse etc.

[P 61 (B)]

[pp 62-209 not processed]